

waters, He has slain Am ; lie has pierced
 RAUHI&A ;
 lie .has destroyed^ by Ms prowess, the
 mutilated

3. Armed with the thunderbolt, and
 confident
 in his strength, he has gone on
 destroying the
 cities of the *Das-yus*. Thunderer,
 acknowledging
 (the praises of thy worshipper), cast, for
 Ms sake,
 thy shaft against the *Dasyu*^ and
 augment the
 strength and glory of the *Arya*?

4. MAOHAYAH, possessing a name^c that
 is to be
 glorified, offers, to Mm who celebrates it,
 these (re-
 volving) ages of man»^d The thnnder-er,
 the scatterer
 (of his foes), sallying forth, to destroy the
Dasyus^
 has obtained a name (renowned
 for victorious)
 prowess,

^c *Aki* and *Vritra* have, on former occasions, been
 considered
 as synonyms : here they are distinct., but mean,
 most probably,
 only differently formed clouds. *Itaukiiia*, termed an
Asura, is, in
 all likelihood, something of the same sort,— a -
 purple, or red, cloud.

* We have, here, the *Dasyu* and *A rya* placed in
 opposition ;
 the one, as the worshipper, the other, as the
 enemy of the
 worshipper. *Ddsih*, as the adjective to *purafy*
 cities, is explained
 * of, or belonging to, the *Dasyits*? Che mention"
 of .cities indicates
 a people not wholly barbarous, although the term

wrisj designate
Tillages or hamlets.

^c *Nanm "bibhrcfi*. The Scholiast interprets
ndma, strength,
" that which is the bender or prostrator of
foes ;J> .from *r*a\$t*, to
bow down. But it does not seem necessary to
adopt any other
than the usual sense.

^d *Mdnwkema y-ugdni*, ' these mortal *ywfa** '; the
Krit^ *Tret* a,
§*c., according to the ScEoliast, which *Indra*
successively evolves,
in the charaetei & ^